Lutheran Herald

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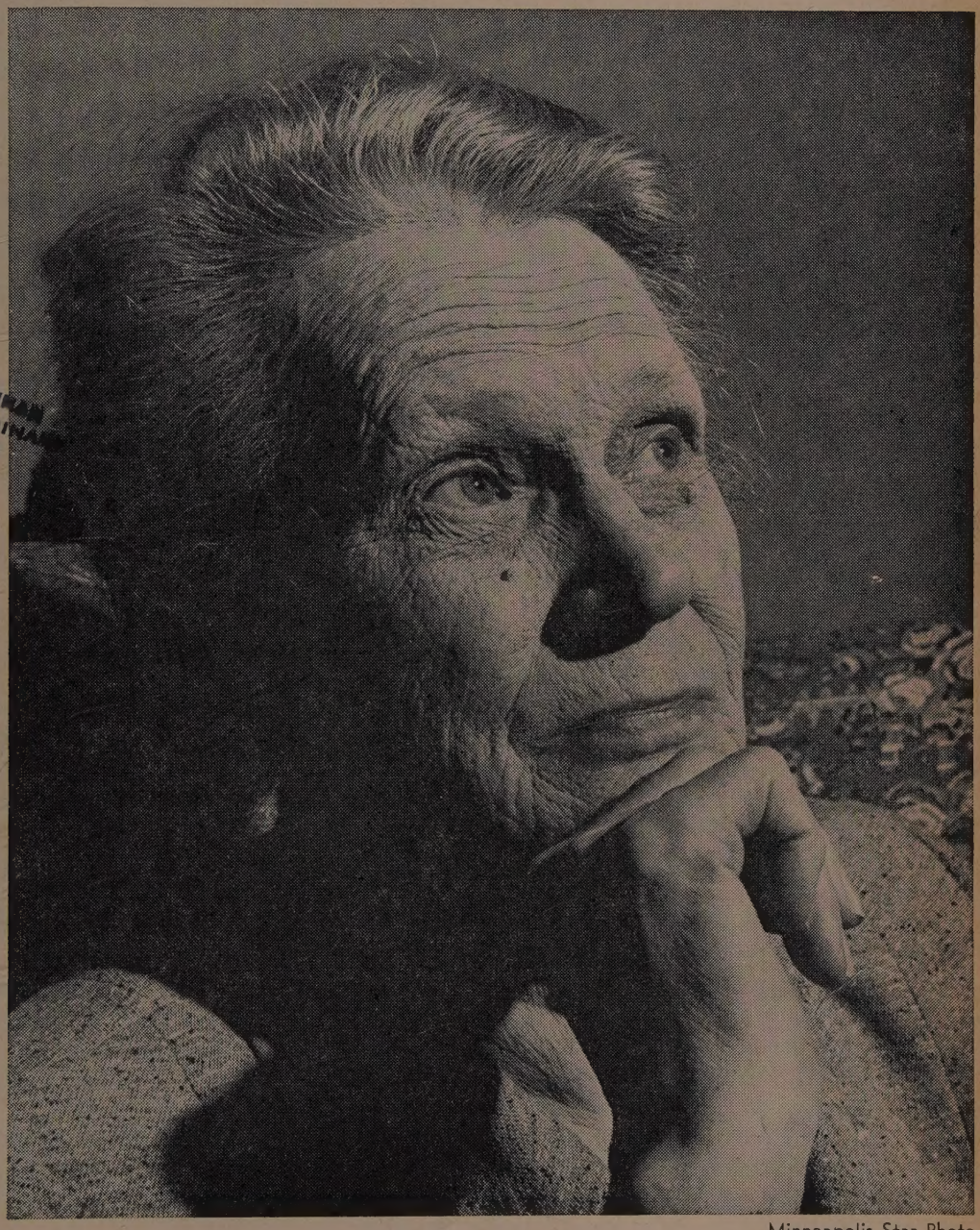

Minneapolis Star Photo

## Mother of the Year

(see inside cover)

Mrs. E. H. Kopplin, Litchfield, Minn. presented Mrs. Martin Norstad ( with the scroll designating her as sota's Mother of the year. Others her are (left to right) a son, Victo Rev. Paul Oas, pastor of Woodlake C and the Rev. Fredric Norstad, her so preached at the Mother's Day Worsh

# Mother of the Year - -

When Mrs. Martin Norstad, Minnesota's "Mother of the Year," was asked where she would like to receive the citation which marks her selection, she asked that it be presented at the Mother's Day worship at her own church—Woodlake Lutheran in Richfield, a suburb of Minneapolis.

It was a fitting choice, for Mrs. Norstad's life has been closely associated with the Church. Her husband, who died in 1946, was an ELC pastor. Her son, Fredric, a professor at Luther Seminary, St. Paul, Minn., is a pastor, and preached the sermon at the service at which his mother was honored.

Her other children are Victor, a Minneapolis printer, Lauris, Supreme Commander of the North Atlantic Treaty Organization, now living in France; Mrs. Marie Ernster, wife of a research chemist in Chicago; and Robert, a manufacturer's representative living in Seattle. Mrs. Norstad also has 11 grandchildren.

The committee which selected Mrs. Norstad as Minnesota's honored mother for 1957 stated that she was chosen because of "the character and achievement of her children" and her "courage, cheerfulness, patience, affection, kindness, understanding, and home-making ity."

The first family reunion in 11 years is being e enced by the Norstads about the time most of th scribers receive this copy of LUTHERAN HERALD. I is on June 9 that General Lauris Norstad is being to the United States to give the address at St. College's commencement and to receive an hon doctor's degree from the school.

Mrs. Norstad grew up in Red Wing, Minn., an her husband while he was a student at the Hauge Seminary there. The family moved rather frequen Pastor Norstad served successively at St. Paul's Ch Minneapolis; as chaplain of various institutions Paul; pastor of parishes in Jewell, Iowa and Red V official at synodical headquarters in Minneapolis; of Faith Church in Chicago; and as rector of Lut Deaconess Hospital in Chicago.

LUTHERAN HERALD salutes you, Mrs. Norstad, tian mother and grandmother, pastor's wife, guid inspiration of your distinguished children—Minn "Mother of the Year."

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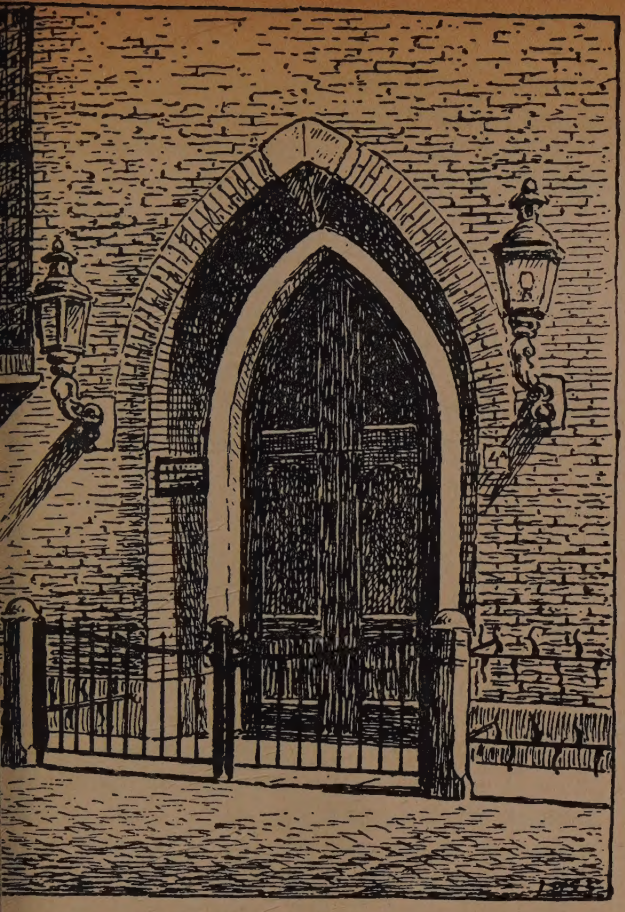


**By J. Jense**
**Delft, Holland**

*"Perhaps it is a good thing to tell you something about myself. For eighteen years I have been secretary of our church here, at the same time a deacon and the head of the Sunday schools. Three years ago, however, I was struck by a cardiac affection, forcing me to emptiness. Fortunately I am reconvalescent now. Having begun during my illness to collect stamps, and knowing thus from experience how glad one can be to receive letters, I am very grateful for the insertion of my advertisement in your paper (Feb. 12, 1957). Some letters I have received already. . . ."*

**From a letter from Mr. Jense**

**Visit to**

# The Church in Delft

When on Sunday mornings the bronze voices of the church bells are heard all over the town, summoning young and old to God's house, we hear among them the high-pitched voice of the "Martin Luther," the bell in the small grey steeple of our Lutheran church. The stately old houses along the quay look down upon the church-goers, walking under the old lime trees, on their way to church.

The doors of our Lutheran church, which stands on one of the most beautiful old quays, are widely opened. When we enter, the soft sounds of the organ meet our ears. The first thing that catches our eyes is the front of the beautiful organ, which, built high above the level of the floor in the former choir, almost fills up the whole width of the church. Right under the organ, separated from us by a small organ gallery, is the pulpit. Originally carved in splendid old oak, it was painted black by our ancestors in the times of the French domination (1795-1806), in order to dodge the tax imposed on oak by Napoleon.

In the front of the pulpit we see the old oaken ball-legged table, which is used as altar table. To the right and the left of the beautifully wrought brass reading desk, on which lies the Bible, stand two antique brass candlesticks, with the candles casting their soft light around them.

On both sides of the liturgical center you see the seats for the consistory and the notables.

The pulpit

Let us walk as far as the altar table and then turn around. Now we can overlook the whole space of the church, the seats in the middle and on both sides, and near the entrance of the church the gallery, with the following inscription in gilt letters:

*Nobilissimi Atque Amplissimi Consules Reipublicae Delphinae Gubernatores Hoc Aedificium Ecclesiae Invariatae Augustanae Confessiones Addidunt.*

Ao. MDCCLIV

The translation is as follows: "The very noble and very respectable governors of the town of Delft have given this church to the Church of the Unaltered Augsburg Confession in the year 1764."

In the wall behind the gallery we see some stained glass windows with small, but beautifully executed, pictures from the Holy Script. In the meantime many people have entered the church; a large number of the seats have already been occupied. Thanks to the sexton, who has been so kind as to provide us with a hymnbook and a seat, we can at once follow the service. We look up the hymn that will be sung before the sermon and that has been announced on the boards on the wall. The organ falls silent for some minutes. Suddenly the organist begins to play the prelude, the service begins, and now organ and men's voices join in a hymn to God. When the singing has ended, the minister reads the Confession of Guilt, the Proclamation of Grace, a passage from the Holy Writ, the Confession of faith, and then follows the sermon.

After the sermon the congregation offer their gifts and the minister consigns them to God.

The minister sends up a prayer, a hymn is sung, we receive the blessing. The service has come to an

On high festivals our church choir sometimes g the holy service.

I am sure that you want to know something n about the church itself. Therefore we don't at onc home, but we enter the gateway at the left of church that leads to the rooms at the back par the building. First we look at the front and the steeple. Now we can see how old and dilapidated ev thing looks. In various places there is no mortar in joints and we see many rents in the wall.

## The Past

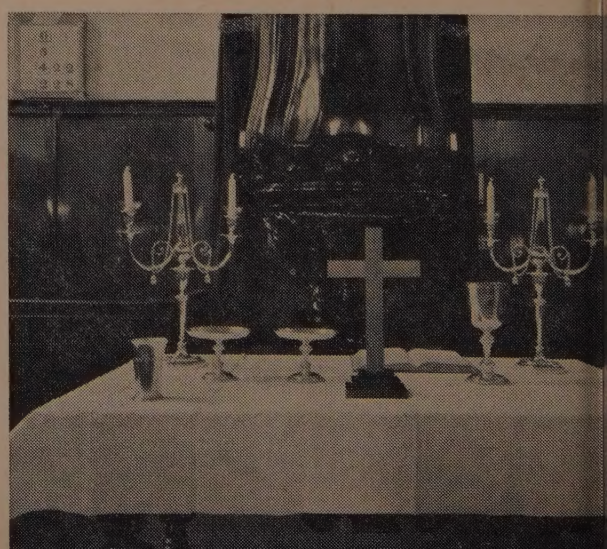
When we enter the vestry at the back of the chu we are greeted by the parson, the Rev. Ant. Johan who is so kind as to tell us more about our old chu

In the year 1407 Count Willem Van Beieren sp about the Chapel in St. Joris Hospital, so that building must already have been there in those ti After having suffered from the iconoclastic riots in times of the Reformation and from the tremendous plosions, which ruined a large part of Delft, the buil was rented to be used as a workshop and afterw even as a storehouse for wine.

Since 1611, when the first Lutheran minister was n inated in Delft, the Lutherans had to make shift wi "schuilkerk" (this is a church that must not be vi from the street), because in those times only the formed Church and the Roman Catholic Church tolerated. At Delft they were more indulgent tha other towns, which appears from the fact that "schuilkerk" stood on the quay and consequently c be seen by everybody. This situation lasted till when, as we have already seen in the church, the b ing was given to the Lutheran parish. Meanwhile dom of worship and acknowledgement of our cong tion had come.

A large sum of money was necessary to make

The altar table



ding, which was in a deplorable state, fit for use. then minister, the Rev. Boon, travelled through our country and abroad, to try to collect the necessary ney from other Lutheran congregations, in which he ly succeeded.

n the 9th of November, 1764, the Holy Service could the first time be held.

lready in 1825 there appeared to be severe defects, ch had to be mended. It cost 3,100 guilders, and the k took three months. In 1834 the new bell "Maarten her" was cast in Rotterdam at the price of 620 guil-. It was consecrated in the same year.

1934 a new offering was asked from the members he parish for new windows. A total restoration of church is necessary and the rooms at the back must made more comfortable. I should almost forget the ortant renovation and the enlargement of our beauti- organ in 1842 and 1938.

ow we must have a look at the splendid silver used he Lord's Supper and that which is used when a d (sometimes older people) is baptized. The silver given in 1778 and consists of a beautifully wrought let, two bread baskets on which you see the arms ur parish, two beautiful candlesticks, and a splendidly ed jug and plate, indeed a very precious possession.

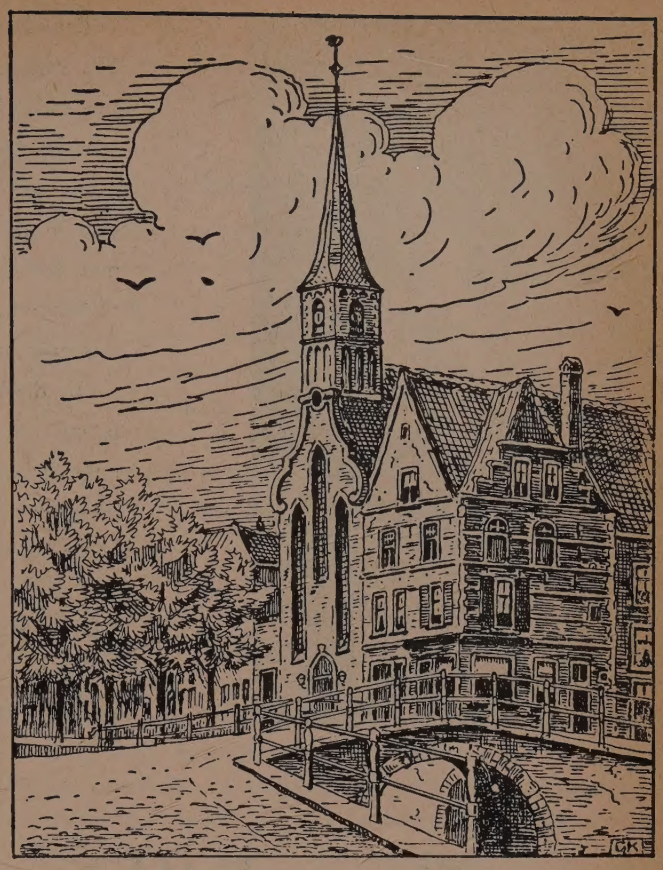
## Present

think that you also want to hear something about activity in our parish. The Rev. Johannes is so kind o give some particulars:

The parish is not a large one, about 1,100 souls. s means 300 to 350 families, of which of course not he members live in the neighborhood of our church. seeing the time in which we are living, we may k of a good parish. There are a ladies' and men's , a church choir, and various clubs for young people. rt from these we have the confirmation classes and ourishing Sunday school with about 220 pupils, of ch there are many who do not belong to our Lu- an parish. This now is real evangelization work.

We have, however, very great anxieties about the ch building. When in 1953 the great horror of storm water harassed our country, our town and our ch did not suffer from the water, but both were y struck by the storm. A large part of the roof of our ch was destroyed and has only been provisionally ired. On investigation the situation proved to be h worse than we had expected. There are cracks nick walls. Look behind you: beams and joists are ldered, you cannot walk on the floors of the garrets out danger of life! The front must be rebuilt.

The church is under the care of 'Monumentenzorv.' is an institution that sees to it that really architec- lly and historically important buildings are restored. State and the town will contribute to the cost. The



Lutherse Kerk

cost of the restoration has been estimated at about some two hundred thousand guilders, of which our parish will have to contribute about 25%; this is indeed a large sum.

"It is a pity that the greater part of our parishioners do not belong to the rich, consequently they cannot give much. And I, for one, cannot, like the Rev. Boon did in former times, visit towns and foreign countries to ask for money for the restoration of our church.

"Yet we are going to try to make other people take an interest in our plans. For example: beautiful articles of the famous Delftware will be made, and we shall try to sell them for this purpose." With the wish that this action may have a great success, we take our leave from the minister and go home.

This is a short general view of a Dutch Lutheran parish. I should have liked to tell much more, but this article would have grown too long. Perhaps you would like to have a photo of our church. Write to me and you will receive it free of charge together with a list of the beautiful Delftware. I sincerely hope to receive *many reactions* from our brethren in the New World and so feel the tie between you and us, men in various countries and other parts of the world, but united in our Lutheran Church.

May God be with you!

Tom has a slow, captivating smile—but he does not smile rea
His serious, penetrating eyes have looked too long at unhappi
Just today he came to the Children's Home. It wasn't easy to leave
friends. And his family too. . . . Even if he hadn't been able to
along with them and even though he wondered if they cared a
him at all—they were all he had. His wasn't much of a home, he k
that, but it was his—and now it was far away. He was determined
to show it, but deep inside he wondered if they would like him
this new home. . . .

His doubts were heightened this afternoon when he attended c
practice at the church with other boys from the Home. He coul
help feeling that they were somehow set apart. . . . And was it
imagination or did the clerk at the store where they stopped on the
home eye them curiously and cautiously? They were looking at ma
and skates and baseball bats and gloves when he stopped by them
asked abruptly, "You kids from the Home?" It did seem to mak
difference, Tom thought. Did they think he needed to be watch
Did they *expect* him to be different?

# Are They Different?

**Joe Haanstad, Superintend**
Homme Children's H
Wittenberg, Wisc

## *The Disturbed Child and the Community*

One of the most difficult obstacles to overcome in working with the disturbed child is the pressure that the people in the local community put on the child's behavior. Workers in the child care field have long realized that a child cannot mature into a healthy individual if he is segregated from society. For that reason we no longer have our own schools or our own worship services.

These youngsters are placed in our care because their emotional instability will not permit them to function adequately in society. If our programs are to be successful we must help them understand society and teach them how to live within the framework of its demands.

But society can be cruel—more piercing than any knife—more killing than any weapon—especially to those who do not measure up to the standards that are expected and imposed. Those who cannot, through no fault of their own, act and behave as adults would want, are cast out, despised, ridiculed.

Many people cannot seem to realize that with the grace of God they would not be what they are to They want to believe that their success in life is of t own making. Had their environment been simila that of our youngsters, they also would be outc Thousands of prayers, thousands of guiding ha thousands of hours of counseling go into the lives of children in order that it may be possible for them take their rightful place in society.

When a child's environment since the time of b has been filled with fear, hate, distrust, anger, defia and ridicule; when his environment has been de of love, understanding, acceptance, and praise—is it wonder that the product becomes a child who hate rebellious child, an emotionally disturbed boy or g To straighten out these tangled lives means accep the child for what he is today and beginning rehabi tion from there. The child's whole world must be

*One in a series on our Children's Homes*

t if he is to regain the feeling of belonging to society. le in himself must be instilled. New values must aught to meet the standards expected and demanded he people in his community.

ne must be constantly aware of the fact that no ter how good the program in the institution may be, n be no better than the treatment the child is re- ing from society as a whole. We find two general s where the child must be helped outside his home, ely, the church and the school. These may be idable barriers in a child's development and, al- gh discussed separately, it must be understood that cannot be treated separately. Every child is a prod- of his total environment, which cannot be broken n into specific areas.

## Targets of Misunderstanding

hrough the work of the church we find an ideal rtunity for really helping disturbed children. In t cases for the first time in their lives, they are ning about the love of Jesus Christ their Savior. They oach this wonderful new experience with caution a "show me" attitude. The reaction is typical of person who finds himself being taught things that ar in life have been a farce

he emotionally upset child in the church program find varying degrees of acceptance. Occasionally ember of the church staff may not understand the vior of disturbed children. Unconsciously the young- are driven farther and farther away from Jesus ist. "Children from the Home" often become targets lting from such misunderstandings. For example, nday school teacher may not be aware of what she oing when she repeatedly tells her pupils that "if are not good, Jesus won't like you." She is not aware to help the unwanted, she must give of herself expect nothing in return.

the eyes of each youngster, every member of a con- ation must be someone who cares, someone who is erned, someone who loves him. The child must feel he "belongs."

would be well for each congregation to analyze it- to determine what atmosphere prevails in its church. mortar needed in rebuilding a human life is the and compassion of Jesus Christ. It must shine ugh each individual member down to the "least of these." Many hundreds of troubled children have come to know and trust in God through churches where a true spirit of love and compassion prevails.

## Education Is a Right

The school is another area where it is very easy to brand the "kids from the Home" and blame them for everything that is disturbing in the classroom and the school at large. Every young person, including the disturbed child, must find personal satisfaction in attending school. Associating with a strange adult for eight hours a day is relatively easy for the average youngster, but it is extremely difficult for the child whose life is filled with anxieties and frustrations. Educators must be constantly aware of the important role they play in helping boys and girls toward well adjusted lives. They must realize that an education is something that each child has a right to receive. They must recognize that the powers of comprehension are extremely difficult when the mind is assailed with fear and insecurity.

It is only natural that some teachers want to teach only those who are interested in being taught, and it is difficult for some teachers to accept the responsibility of helping the retarded and disturbed student. On the other hand, there are many teachers who have experienced the deepest satisfaction in helping students who find classrooms uninteresting and studying a drudgery. These teachers are performing a magnificent job in rebuilding human lives.

From personal experience, I know that if it were not for some grand teachers in our local school, it would be impossible for some of our boys to be planning to attend college at Eau Claire next fall. A few years ago these boys were almost impossible to deal with. However, our teachers succeeded in reaching them by accepting and understanding their behavior and giving of themselves far beyond the usual demands of their profession.

## Working Together

If the child care programs of our Church are to be successful, there must be much understanding and cooperation from all people in the communities where such Homes exist. There must be an attitude of "give and take." There can be no room for harsh judgment of the unfortunate. There must at all times be a climate of love and understanding. There must be a "we" feeling between the community and the Home, with each recognizing the other's problems and both working together in the greatest of all fields of charity and mercy—that of helping God's children.

# A Step to Maturity

Rolf E. Aas

What happens when a grown son or daughter leaves his parental home and must begin making his own decisions and shoulder his share of responsibilities in the world? As a rule the change causes no disturbance. The child, now mature, quite easily adjusts himself to meet the requirements of an adult world. There are, of course, occasional exceptions: a few who refuse to accept responsibilities, and some who struggle for a few years before they make the adjustment successfully. But the great majority take this final step to maturity in a calm, matter of fact way.

What happens in a church body when congregations which were used to having their responsibilities spelled out for them are set free to make their own decisions and assume the degree of responsibility they choose? Exactly the same thing. There are again the occasional exceptions, and some that take a little time to become adjusted. But by and large the congregations quite easily and naturally take their places as mature groups, able to assume responsibilities.

## No More Apportionments!

That is the story of the end of apportionments in the ELC. Since before most of us can remember, each congregation was "apportioned" the share of the synod's benevolence budget which it was expected to contribute. (To be sure, congregations did have a voice in setting this apportionment. But for some reason it was usually thought of by the average member as what "they" wanted us to send in to headquarters.)

Then suddenly—as it seemed, although it had been developing for several years—the word came to each congregation: No more apportionments! Beginning now, no one will tell you what you should give to the budget of the ELC. You and you alone will set your goal and send in what you decide.

If there were those who feared the new policy would set off a rush of congregations to take this opportunity to cut their costs by trimming their benevolent contributions, such fears were proved to be without basis. The congregations of the Church appraised the situation and set their goals for 1957. These goals are 42.4 per cent greater than the last apportionment, and 8.5 per cent greater than the total contributions during 1956, which included a large extra amount for the Luther Seminary Development Fund. Table I shows how much each district increased its objective over previous tributions.

This forward step can actually be called one of fruits of the union, before it has even taken place. blueprint of the new Church, submitted by the Union Committee in 1954, specified that congregat should not be assigned quotas for the support of church body but that "congregations [should estab their own challenging objectives." The report put it way:

"Recognizing the inability of any group of pe consecrated as they may be, to measure adequately ability, the willingness, or the rightful responsibilit another group of people to support the program of church body, and recognizing further that the sup of the program of the church body is actually the ta ble evidence of love for God, and that love and grati are stronger and more desirable motivating forces the assignment of quotas, congregations will be expe to determine prayerfully their own challenging objec for the support of the Kingdom enterprise."

Factors suggested in the report as aids in setting objectives were the ability and willingness of the gregation to give, spiritual growth including an un standing of Christian stewardship, the needs of Church, and the spiritual need of the individual to

## Here's What Happened . . .

The ELC General Convention, which adopted union report, logically concluded that if this wer good plan there would be benefit in putting it operation at once. It therefore directed that congr tional goals for the ELC budget should be set voluntary action of the congregations beginning the next biennium, which would be in 1957.

In an attempt to prepare congregations for assum this responsibility, Every Congregation Visits were throughout the Church last fall. These were spe out in a resolution of the General Convention last s mer, which directed the Department of Stewardshi carry out a visitation to every congregation in orde provide a review of the program of the Church further requested congregations to state specific an goals, "to assure each other we do not consider change in procedure as a plan for doing less but doing more."

ne visits were carried out by teams of one pastor one layman. They met with boards and organiza- al officers of congregations in their own circuit.

o help congregations determine what their objective nt to be, the visiting team suggested four plans that ht be used. The first was to give half of the con- ation's income to benevolences, keeping half for l expenses. The second plan suggested giving one ar to the ELC budget for every two dollars used rwise. The third was to give one dollar per con- ed member each month. The fourth suggested giv- $10.00 per confirmed member per year. The last unt was the average required throughout the whole rch if the newly approved budget were to be met. 'ere there congregations that actually would give y half their income? Some were skeptical. Yet 133 gregations adopted this as their objective for 1957. additional 192 plan to give one dollar to the ELC every two dollars used otherwise. Other congrega- s decided to set aside other percentages. Giving a percentage of the congregation's income to benevolences was emphasized in the visits. Almost half the congregations of the Church, 1,288, used one of the four plans in setting their new goals. Table II shows the number choosing to use each one.

Only 12 circuits reported an objective lower than their last year's contributions, which included the Seminary fund. (Only one was lower than the 1955 apportionment.) This was more than offset by the 21 circuits that increased their total benevolence contributions more than 25 per cent over last year's total, four of them giving over 50 per cent more.

The end of apportionments has proved to be a step toward maturity by the congregations of the ELC. The results so far show that most of our congregations have matured enough so they can leave the shelter of synodical apportionments to make their own decisions with a true sense of responsibility. If the comparison to a grown child leaving home is valid, we may expect that greater strides to maturity in the area of synodical responsibility will be made by our congregations in the years ahead.

## Table I

*1957 Objectives Compared With 1956 Giving*

| District | 1956 Contributions Budget | 1956 Contributions Budget & Sem. Fund | 1957 Objective | % Increase |
|---|---|---|---|---|
| Eastern | $1,048,646.20 | $1,322,475.29 | $1,465,090.00 | 10.8 |
| Northern Minnesota | 457,124.97 | 582,482.20 | 631,166.00 | 8.4 |
| Southern Minnesota | 958,710.74 | 1,222,649.79 | 1,281,786.00 | 4.8 |
| South Central | 443,705.21 | 556,836.08 | 593,682.00 | 6.6 |
| South Dakota | 402,693.31 | 496,573.90 | 570,749.00 | 14.9 |
| North Dakota | 472,493.58 | 606,534.65 | 671,034.00 | 10.6 |
| Rocky Mountain | 177,190.41 | 231,639.23 | 258,716.00 | 11.7 |
| Pacific | 194,352.58 | 248,887.92 | 296,693.00 | 19.2 |
| California | 147,116.08 | 193,381.70 | 230,830.00 | 19.4 |
| Canada | 82,227.54 | 83,040.66 | 108,030.00 | 30.1 |
| Total | $4,397,303.98 | $5,630,350.26 | $6,107,776.00 | 8.5 |

## Table II

*o. of Congregations Using Suggested Giving Plans*

| District | ½ ELC ½ Local | $1 ELC $2 Local | $1 per Month per Member | $10 per Year per Member | None of These Plans |
|---|---|---|---|---|---|
| Eastern | 34 | 28 | 37 | 136 | 231 |
| Northern Minnesota | 15 | 28 | 19 | 47 | 263 |
| Southern Minnesota | 30 | 28 | 71 | 89 | 111 |
| South Central | 13 | 17 | 33 | 60 | 62 |
| South Dakota | 10 | 21 | 39 | 69 | 137 |
| North Dakota | 17 | 49 | 32 | 102 | 293 |
| Rocky Mountain | 4 | 3 | 38 | 50 | 53 |
| Pacific | 1 | 3 | 23 | 30 | 58 |
| California | 0 | 1 | 18 | 21 | 44 |
| Canada | 9 | 14 | 26 | 23 | 127 |
| Total | 133 | 192 | 336 | 627 | 1379 |

# EDITORIALS

## It's Easy to Criticize, But . . .

We wonder whether any single event in the life of organized Christianity in the United States has had quite as much advance publicity, good, bad, and indifferent, as the Crusade of Billy Graham which is going on in New York City now. As this is written, the meetings in Madison Square Garden have been going on for a little over a week, and, from all reports, the crowds continue to be tremendous.

When we refer to the publicity attendant upon these meetings, we are not thinking of material which originates with the organizers of the campaign. We refer rather to comments by people not directly connected with Dr. Graham. These have run the entire gamut from praise so fulsome as to be nauseating, to contemptible and unfair criticism.

The well-known Christian writer Stanley High has written a laudatory biography which was recently condensed in *Reader's Digest*. A Roman Catholic prelate took pains to warn Roman Catholics that, although Graham's sincerity is unquestioned, a person "saved" through his ministry is "only half saved." The *Christian Century* offers a scathing criticism of the campaign and seriously raises the question whether the Holy Spirit is involved in it at all! The liberal magazine *The Nation* for May 11 adorns its cover with a caricature of Billy Graham of which the magazine should be heartily ashamed, and includes an eight-page article devoted almost entirely to criticizing his methods.

*Christianity Today,* a magazine of conservative and orthodox policy, devotes two articles to a sympathetic study of Billy Graham in New York. And so on and on. We are sure that we have read at least a dozen or fifteen attempts at characterizing Graham and his Crusade and analyzing what may be expected in New York.

### Christ Is Proclaimed

There is a Bible passage which has been running through our mind through all this. It is taken from Paul's letter to the Philippians, the first chapter. We suggest that interested people read carefully verses 15-18 of that chapter. The part that particularly impresses us for the moment is this: "Some indeed preach Christ from envy and rivalry, but others from good will . . . what then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice."

What we are getting at is this: Those who attempt to detract from what Billy Graham and his associates are doing in New York City fail to understand a few things which should be obvious to Christian people. The o among them is that, no matter what may be sai criticism of either the people or the emphasis invol the truth remains that "Christ is proclaimed."

Certainly, that does not mean a great deal to pe who do not understand the Christian message. One expect that a magazine like *The Nation* will be exc ingly critical. Nor, possibly, should it occasion sur that Roman Catholics are forbidden to attend.

It does, however, hurt to find fellow Protestant C tians writing as some of them have. One would t that when the primary object of the Christian witn "that Christ is proclaimed"—is being attained, would be enough to make up for a great deal in Graham's methods and emphasis of which one may approve.

### "In That I Rejoice"

This does not mean that we do not have the righ criticize. Those who have read LUTHERAN HERALD f number of years know that we have not been hes in criticizing certain aspects of the Billy Graham ty revival. At the time he visited Minneapolis we atte some of his meetings and then gave our estimate of On certain points we were critical. We criticized s of the publicity practices which were employed. pointed out the weaknesses of the Fundamentalism Graham represents. We warned against "high pres revivalism." We are still critical of those aspects of Graham campaigns.

That does not alter the conviction—and for us it n has—that we ought to thank God every day for Billy Graham is accomplishing. A while ago we something about the late, great evangelist Dwigh Moody. The statement was made that Moody was G instrument in leading at least a hundred thousand ple to Jesus Christ. There is no way of authentica such a figure, of course. However, thinking of how influence of the Moody converts goes on and on, ge tion after generation, we are quite willing to acc figure even higher than that.

Surely, no Christian can question that Billy Gra is doing a work comparable, and probably even gre Anyone will admit that some of those who "make a sion for Christ"—perhaps many of them—are lost. the other hand, no one can deny that a great man them are actually saved and continue in that rela ship to Jesus Christ.

ır entire point is simply this: it is easy to be critical. ning is easier than to pick flaws. Whenever one mpted to do that, however, perhaps one should the little word "but." And the "but" in this case oest be put in the words of the Apostle Paul to the t that "whether in pretense or in truth, Christ is laimed." Then the Christian, however much he may empted to criticize, should rather summarize his ngs by adding, as Paul does, "And in that I rejoice."

### eligion of Rescue

*ie Lutheran* (ULCA) for May 22 has an editorial h summarizes a sound and sensible attitude toward Billy Graham campaigns. Writes Editor Ruff: "The Graham does which is important is that he preach- religion of rescue. There are two kinds: (1) religion scue, (2) religion of achievement. In the first kind know God has to come for you because you can't go to Him. This is the real Christian religion. You don't get this kind of religion until you know you are lost. God can't find a man who doesn't know he is lost."

And there is wisdom in what Editor Ruff has to say about the attitude of Lutherans: "We Lutherans, with our quiet ways of doing things, don't care for meetings in Madison Square Garden or getting battered by tons of evangelistic publicity. We prefer to sit in orderly rows in our own church pews and not get excited. We learned about salvation in the truest, deepest terms when we studied Luther's Catechism.

"But it's risky to feel too sure of ourselves. Maybe we're touching our toes on the sand to make sure we're not out over our depth. We can afford to stay away from Graham meetings, I hope, but only if we have a clear confidence that the strong hands of our Savior have us firmly in their grasp. Otherwise we still have a lot to learn about salvation."

## ore Progress Toward Union

hen an editor sets out these days to attend a meeting ie Joint Union Committee, he is very sure of two gs, and decidedly unsure of a third. He is sure that vill find the Committee working away at a long, agenda, and that final adjournment will see the outlined in the agenda pretty well completed.

hat he is unsure about is whether he will find any- to write about. One would think that the opposite d be the case. The Joint Union Committee has more a dozen sub-committees at work, each one reporting very meeting of the full Committee. In addition, erous reports are being received from meetings of boards of the uniting Churches, most of them con- ng recommendations of various kinds. There ought plenty of news there somewhere!

ere is, of course. However, in the present stage of , many things must be referred from one meeting ie next; some matters must be re-referred to the mittee or boards involved; and a great deal of it, e highly important, is so routine in character as somewhat less than interesting to the rank and members of the Churches.

ie Chicago meeting of the Joint Union Committee, 16-17, did include a few items which we happily along to our readers. And the germ of many good es for the future was contained in the agenda.

ie first matter which is of general interest is that Committee agreed to recommend that the Constitut- Convention be held in May, 1960, and that it be in Minneapolis. The plan is that the uniting rches hold their final conventions in the Twin s so that the Constituting Convention may follow ediately after the uniting Churches have adjourned their last conventions. This was the procedure followed in 1917. That should be a great week for American Lutherans all over the United States and Canada! We are glad that Minneapolis was chosen.

It was pointed out, however, that there is no thought of making Minneapolis "the convention city" of the new Church, as it has been for the ELC. The American Lutheran Church will have its membership much more evenly spread throughout the entire country, and the General Convention will be much smaller. The hope is that General Conventions can be held in different parts of the country.

It was also decided to recommend that The American Lutheran Church be incorporated in Minnesota. It was pointed out that there are two good reasons for that recommendation. Headquarters will be in Minnesota; and incorporation laws for religious bodies in that state are favorable.

The Canada District came in for a good deal of discussion, and great joy was expressed at the splendid progress which is being made by the Canada Committee on Polity and Organization. This group is busily working on a Charter for the new Church there, and steps are being taken to settle various educational matters. When work has progressed a little farther, we hope to have a really fascinating story about Lutheran unity in the portion of The American Lutheran Church "north of the border."

So—things are moving along rapidly and just fine. When we realize the amount of grim grinding routine which lies ahead for the Joint Union Committee, we are tempted to groan. But every bit of it is necessary and will make the transition from the old to the new easier—and that is what counts just now.

Foreign Mission Diary . . .

# The Missionary Conference

Rolf A. Sy

The Missionary Conference is one of the outstanding events of the year on every mission field. Missionaries from all over the field come together for fellowship, worship, and business. For a year they have been scattered over the vast area comprising the mission field, seldom seeing each other for fellowship or for comparing notes concerning the work.

The missionaries rolled in in trucks and station wagons, all loaded to capacity with cribs, cots, and clothes enough for the family to last the ten days of the Conference, March 20-30. Dining halls were established in three separate homes. School dormitories, faculty homes, and other sleeping places were filled to capacity.

Routine matters, such as budgets, building plans, policies, and stationing of missionaries, took much of the time of the Conference. There were also some very significant actions dealing with both the present and the future. One of the outstanding matters was the development of the Church.

The many congregations spread out in the ten mission districts—up to 50 in a district—had been brought to a sense of unity and fellowship through several years of conferences. The task now was to equip the Church for taking more responsibility as the Church of the entire mission area. A provisional church council was established, to serve until a formal church organization, called *le conseil de l'eglise,* can be formed. The council will consist of one African member elected from each district or two members from each district having more than ten organized congregations. Three missionaries elected by the missionary conference will serve on the council. This council will appoint members on boards and committees and will deal with such matters as may be referred to it by the general church conference or the missionary conference.

The next step was to consider the formation of the Church. As there are about 40 tribes in the North Camerouns, each with its own language, it was felt advisable that there be no preliminary organization of a Church in any one area, lest tribe and language become divisive factors that would hamper the later formation of a united Church. The decision was to first form a united Lutheran Church together with the congregations on the field of the Norwegian Missionary Society. Necessary synodical divisions will be taken care of later.

The following resolution of the union committee was approved: "*Whereas,* It is recognized that it is advisable to establish one united Lutheran Church in the North Camerouns, it be requested that the mission conferences take this under consideration for approval, and that a committee consisting of two missionaries and three Africans from each mission be elected to serve on the union committee to draw up a Constitution for the new Church, with bylaws, making provision for the neces-

Above: Pastors Andre Garba and Richard Gilman conduct con ion services at the conference. Below: Dr. Eastvold mends shoe ing a session—he says it's better than knitting.

synodical organization within that body, and pre- this Constitution to the mission conferences and the t assembly of delegates of the Churches in the re- ctive mission areas in 1958, in hopes that a constitut- assembly of the new Church might be called in ." This decision is significant, and should mean great gs for the future.

ther union matters between the two missions were decided. A theological seminary will be established Meiganga in 1958 to train pastors for the united rch. A site was selected, plans for the buildings e approved, and a faculty was appointed. As educa- has suddenly become vital to the people, schools er both mission and government have mushroomed. rder to assure our children of Christian influence he schools, it was decided to begin a joint Lutheran nal school immediately. The first class will begin fall in Meiganga. The permanent institution will n work in 1958, in Tibati on the field of the N.M.S. ion.

hese significant actions dealing with the Church al- y established did not blind the missionaries to needs nevangelized areas. As the Church has spread rapidly ng the Baya people to the south, the Fulani people smaller pagan tribal groups of the north have been reached more slowly, partly because of opposition by Moslem leaders, partly because of preoccupation with the other sections of the field. A survey had been made by missionaries and African Christian leaders shortly before the conference, and it was decided to settle missionaries in two areas to begin new evangelistic work.

One area is at Gode, northwest of Poli, where some work has been done, and where we have a school and chapel. The man stationed there will have responsibility for the large number of Namdji people in the area. The other station will be further to the northwest, across the Faro River. There are 17,000 people in the strip of land between the river and the boundary of the British Cameroun. There is not a single chapel in that entire area, and no witness of the Gospel. The missionary going there will live at Bal Kossa, among the Tchamba people, reaching out to several other smaller tribes. The people of Bal Kossa are welcoming a missionary, and are building a house for him. The missionary family going there will be separated from the rest of the missionaries for about six months of the year, as there is no bridge across the river except during part of the dry season. The assignment was nevertheless accepted as a challenge and privilege by the couple assigned to this new spot.

# Love—Obedience—Witness

Harold B. Kildahl, Jr.

TRINITY SUNDAY

June 16, 1957

Text: John 15:12-17

he Master, with His thoughts projected into the of His departure, offered His disciples final words onsolation, guidance, and direction. His last words, o speak, came to listening ears with solemnity in somber tones. "Love," said He, "even as I have d."

is an amazing thing, this matter of love, and it is too. Actually, love is the first fruit of faith, the evident result of belief. It cannot exist without the of faith. How shall a man love God if he does believe in God? How shall a man love God if he not love his fellowmen? Love for man, your love your fellowman, is a reflection and an extension our love for God, if you believe in Him. For if say that you love God and then withhold mercy compassion and charity from your fellowman, your is dead, it exists in imagination only. Thus our or declares that men ought to love, even as He loved. ou press that a little you will ultimately come to observation and conclusion that love reaches its ax in the giving of self, and if you turn that about tle you will readily see that love, true love, is loss of self, the giving of self for the Lord and for His people.

But why should a man give himself? This is certainly opposed to and in conflict with nature, for by nature man is chiefly concerned with saving himself. He will give himself in obedience to the command of Christ. This is it, surely, the second phase of love in action. Therefore, love seeks to obey, and he who loves God will obey God. Not in fear, not in a slavish manner, but with joy, because he who loves finds the reality and the warmth of real friendship through service and obedience. That's what Christ said to His disciples. That is what He now says to you: You can be my friend, but you will be my friend when you do whatsoever I command you.

Go a little further. You will find that obedience, in its final manifestation, is really witness—the fruit of which Christ spoke. What fruit should the Christian bear? A simple answer, an oversimplification to be sure, is this—a Christian ought to be engaged in winning others, in making more Christians. It is the multiplication of the faith that is the chief end and goal of the Christian who through his witness glorifies God on earth and extends the reaches of the eternal Kingdom.

Love—obedience—witness; these three our Lord would find in your Christian life. Amen.

# BOOKS in review

Any books reviewed on these pages may ordered from Augsburg Publishing Ho 426 South 5th Street, Minneapolis 15, M

## *Freedom's Ditch*

THE BRIDGE AT ANDAU. James A. Michener, Random House, 270 pages, $3.50.

The bridge at Andau was a small footwalk across a drainage ditch, over which thousands of Hungarian refugees trudged to freedom during the revolution of last year. The author interviewed many of these refugees, and the book contains the life stories which illustrate the reasons for the revolution and the life they experienced during and after.

The book reads like a thrilling adventure story which surpasses fiction. The stories related are well documented and can be reasonably accepted as true.

To us as Americans, this book is valuable in teaching us the logical consequence of Communism. It is also a biting reproach to the free world who kept the fire of freedom burning in the hearts of the Hungarians but when they claimed that freedom, the world stood idly by to watch this nation die. The question is asked, "How long can we broadcast messages of freedom without assuming direct responsibility for our words?"

For people of the Church this book will help us appreciate what our fellow Christians must suffer for their faith. It was also true that the church agencies are most instrumental in arranging for the resettling of the refugees. I certainly recommend this reading in order to better appreciate our freedom and to better understand our relation as Christian Americans to the Communist heresy.

DAVID M. BOXRUD
Evanston, Ill.

## *The Layman's Role and Faith*

LAYMEN IN THE CHURCH. Paul Milhouse, Warner Press, 80 pages, $1.25. THEOLOGY YOU CAN UNDERSTAND. Rachel King, Morehouse-Gorham, 211 pages, $4.25.

Here are two books that laymen should appreciate.

The first should give them a greater appreciation of their role in the church. The second should help them understand difficult Christian doctrines.

Dr. Milhouse's book is a timely reminder that Christianity began as a laymen's movement, and that if the church is to be an effective force in the world it must continue to be a laymen's movement.

"Wherever laymen become indifferent and careless in their religious faith," he warns, "the church becomes stagnant and powerless. The church degenerates into an ecclesiastic organization whenever laymen sit on the sidelines as spectators."

He calls on laymen to share in the work of the church (including details of administration so the pastor may be freed for his work as counselor and adviser), to pray for their pastor, and to consecrate themselves for their task.

Dr. King, in her book, uses an anecdotal style in her approach to theology which she describes as "the branch of knowledge through which we learn about God."

In it she deals with The Triune God ("The Outgoing of Love"); Man: His Sin and Salvation ("The Travail of Love"); The Church Here ("The Response to Love"); and The Church Hereafter ("The Triumph of Love").

W. L. THORKELSON
Minneapolis, Minn.

## *A Golden Calf?*

GOD, GOLD AND GOVERNMENT. Howard Kershner, Prentice-Hall, 150 pp. $2.95.

This "missile" (misguided) may be had for free by any clergyman who writes to the CHRISTIAN FREEDOM FOUNDATION, 26 West 58th Street, New York 19, N. Y. I have more confidence in the theology of my Lutheran brothers, and the way they use their time, than to believe any will bother getting the book. If someone does get it, I'm positive he will not be tricked into equating God with either gold or government.

JOEL DOBBE
Milwaukee, Wis.

## *A Skeptic Convinced*

PRAYER CAN CHANGE YOUR LIFE. William R. Parker and Elaine Dare, Prentice-Hall, 261 pages, $3.50.

"We welcome your skepticism," the author states on the dust jacket of this book, which bears the secondary title "The scientific proof that prayer *can* bring you what you want."

Certainly I approached it with skepticism, albeit perhaps not the type the author anticipated. I suspected that this was another "peace of mind" book designed to take all the frustrations out of life by some pat formula entirely unrelated to Christian ethics. I was wrong, and I am happy to report that I found Dr. Parker's approach to prayer to be sound, Scriptural, even evangelical, and, moreover, scientific in the best sense.

This is the record of an unusual scien experiment whereby forty-five people f many walks of life cooperated in the app tion of modern methods of psychology prayer, with full guidance and direction f the life and example of Jesus Christ. Th people, most of whom had serious phy and emotional problems, made the indis able discovery that "prayer can change life," as they experienced the healing po of God that also brought them into a relationship with themselves and others.

There are some fresh concepts of pr and suggested methods of opening up ever-ready channel of communication God so that He can reach and heal trou lives. The pastor who is interested in br ing to his counselling the very best pos help, will benefit much from perusal of a forthright and sincerely convincing testim to the power which is available to all which is often misunderstood and misus

LILY M. GYLDENVAND
Minneapolis, Minn.

## *Take a Look, Pastor*

THE MINISTER LOOKS AT HIMS Wayne Clark, Judson Press, 135 p $2.25.

"Perpetual inventories" are rather com in the business world. In order to op effectively, those who run the business to know where they stand at any mon They have to know "how they are do

Of course a perpetual inventory for individual is recommended by Scripture echoed in Luther's catechism in the se where we are told that "the old Adam should be drowned by daily sorrow and pentance . . . and the new man should come forth and rise to live before Go righteousness and holiness forever." Unfo nately we pastors have often had a tend to feel that ordination somehow exempte from this spiritual exercise.

Dr. Clark's book helps the minister t himself as others see him and points to special sins that go with the vocation sentment, immaturity, inferiority feel doubt, guilt, conceit. The author has very practical suggestions, too, for comin terms with one's self and doing some about it. Take a look, pastor.

W. H.

# Meditations for the Family Altar

J. R. Hestenes

## TOWARD THE FIRST SUNDAY AFTER TRINITY

Epistle: Romans 1:1-17

The Gospel: Luke 12:13-21

### Monday, June 17
### THE GIVE-AWAY
**Read I John 4:16-21**

*od is love, and he who abides in abides in God, and God in him.*

he telltale sign of being a child of is love. This shows in the whole atti- of the person whom God has won His gracious love. Such a saved soul rs that the love of God is far deeper the sort of "grandfatherly" emotion vorld likes to assign to Him.

his knowledge of His love shows in the life of the individual. If oes not, then there is little reason elieve that the person knows God at for this is a give-away.

man had people believing that he was cere child of God. His speech sounded way. But when it was discovered he mistreated his wife and was cruel s only son, the sham was seen. Lack- in love in his home relations, he ly could not be a child of God.

ove, not hatred, is the sign. And it mething worth showing.

*elp me to live in such a way, dear that I shall declare Thy love. Amen.*

✚

### Tuesday, June 18
### TRUTH ENOUGH
**Read Luke 16:19-31**

*"If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead."*

The great lesson of this Parable comes in its closing verse. It is not in the differences between the fortunes of men while they are on the earth; and it is not alone in this that after this brief life comes eternity. The great truth is that preparation for the life to come takes place in this life and God has made known the way of salvation in His Word.

And His Word is enough. He makes His will known therein, and when we are obedient to His will, we are saved.

"Moses and the prophets," stands for the Word of God. To this day this is sufficient for our learning. Sometimes people say that they wish God would give them special signs so that they could be positively sure. So wishing, they are like the rich man in the text who was concerned about his brothers.

If you and I believe, God help us that we, by our lives, will be good signs.

✚

### Wednesday, June 19
### THE DEBT
**Read Romans 1:8-17**

*I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.*

Paul had a great heart. He felt keenly his indebtedness to Christ, who saved him. The fact that he was an enemy of Christ once upon a time gave emphasis to the love of God in Christ, that He should call him to be an Apostle.

And since the time of the call, he had felt a deep obligation to all men: it was as though he felt he owed it to all people, no matter who they were, to bring them the Word of salvation.

Paul's record bore him out. He went in among the Greeks and the barbarians and he planted the Word among them with success.

The debt still stands for Christians everywhere. We are indebted to Christ, as was Paul. We are indebted to all those around us. We cannot be near them, we cannot live with them and keep the truth to ourselves. It is a debt we must do our level best to pay.

✚

### Thursday, June 20
### THE LACK
**Read Matthew 19:16-26**

*he young man said to him, "All these ve observed; what do I still lack?"*

his fine young man, so full of eager- came to the right place when he came esus. He had a good question on his d. He wanted to know what he could o be saved. And Jesus gave him the er. He had everything except one. was his lack. Jesus told him what o about it but he found that he could Here was his failure.

o know the lack is one thing, and to it up is another. If the way is not ely open between ourselves and God, ay be just one thing that makes the ence. Usually we are able to put our r on that one thing. Merely know- what it is does not alter the situation. doing something about it does. If the g man of the text had sold his pos- ons and given to the poor, he would been entirely right with God.

o be wholly consecrated to God is not We must pray to Him that He will His will in us.

✚

### Friday, June 21
### HOW MUCH?
**Read I Timothy 6:6-10**

*But if we have food and clothing, with these we shall be content.*

One thing about living in a land of plenty, such as America, is that we endure the danger of depending upon unimportant things. Sometimes we fall for it. Jesus said that a person's life does not consist in the abundance of his possessions. But here you are led to believe that if you do not have everything that the advertisements say you should have, you are very unfortunate!

Paul tells Timothy that food and clothing, in other words, the necessities of life, should be enough to make us contented. "There is great gain in godliness with contentment," he says.

Paul does not say that it is a sin to have an abundance of food, or two pairs of shoes; but he is pointing out that to live for these things or to pile them up as though they were what mattered is wrong, and is missing the truth entirely.

God will provide for our daily needs. And we will live in thankfulness to Him.

✚

### Saturday, June 22
### PROFIT AND LOSS
**Read Matthew 16:24-27**

*"For what will it profit a man, if he gains the whole world and forfeits his life?"*

Life, like business, has a book, so to speak, where the records are kept. These records show profit and loss. Sometimes at the end of a year a business shows a heavy loss; sometimes a profit. The same applies to life.

"Where is the profit," Jesus is asking, "if you gain the whole world, but in the process you lose your soul?" This is a startling question and makes you want to ask if that is happening to you. Not that you are out to corner the whole world. But what about a little piece of it? Some little ambition, some little, coveted part, or place, or notice? If you don't watch it you will lose your soul in the process and end up in the "loss" column.

The wisdom we need is to keep the price tags where they belong. Salvation is priceless and nothing in this world has a rating as high. May God help all of us to keep that truth in mind.

# THE CHURCH in Today's World

## Missionary Attacks Church

Cries of "shame" greeted a missionary home from Ghana when he protested at the opening of the General Assembly of the Church of Scotland against the "undemocratic" methods by which he claimed Dr. George Fielden MacLeod was elected moderator for 1957.

Dr. MacLeod is the founder and leader of the Iona Community and a churchman of international repute. He was elected last year by a nominating committee of ex-moderators and a minister and elder from every presbytery of the Church.

Shouting from the body of the hall, the Rev. James S. Malloch said he agreed entirely with the remarks of a previous speaker that Church of Scotland elections were not democratic enough. "Once a gentleman is at the door robed for office," he said, "there is no real choice upon any of us or any liberty." Ignoring cries of "silence," Mr. Malloch kept on talking but his remarks were drowned out by interrupters.

When the commotion subsided, Dr. MacLeod was called to the hall and introduced by the Rev. Dr. R. F. V. Scott of St. Columba's Church in London, the retiring moderator.

Dr. Scott told the 1,500 assembled ministers and elders they could show their unanimity in accepting Dr. MacLeod by the reception they gave him. Applause greeting the new moderator lasted over a minute.

## New Church Forming

One of the most unusual and significant events in the history of American Protestantism will occur in Cleveland, Ohio, on June 25 when the Congregational Christian Churches unite with the Evangelical and Reformed Church to form a new denomination, The United Church of Christ.

Delegates representing the more than 1,000,000 Congregational Christian and more than 800,000 Evangelical and Reformed church members will march side by side into the Cleveland Music Hall, which will serve them for a church—no regular church building being large enough—as they open their Uniting General Synod by lifting up their voices to God in prayer and asking Him to make them one communion.

The body which they form will be the seventh largest Protestant denomination. It will have more than 2,000,000 members and 8,311 churches.

The broadest gulf to be bridged is the one that exists between Congregational and Presbyterian forms of church government. Again and again, Congregationalists and Presbyterians, who are the closest of spiritual cousins but differ in their mode of denominational government, have attempt unite their forces. Previously they failed.

## News Briefs

• Moscow Radio has reported Estonia now has 200 churches of ous denominations. Among ther said, are 50 structures that wer built after having been destroye badly damaged during the war. station also reported that the Est Lutheran Church is now permitte publish books, church calendars, other religious material.

• The American Church in the first American chapel founde foreign soil, marks its 100th ann sary this year. The church is the non-governmental agency in Eur

• Fifteen churchmen have named official Lutheran Church— souri Synod visitors to the Third sembly of the Lutheran World eration in Minneapolis in August, though the church body does no long to the LWF.

• A 15 per cent increase in en ment in Roman Catholic schools leges, and seminaries in the U States in the last three years wa ported recently to the annual con tion of the National Catholic Ed tional Association. The largest centage increase was in elemen parochial schools.

MARCH TO COMMUNION—Chiefs and firemen from greater Boston lead a sectio more than 5,000 men who marched to the Mechanics Building for the seventh a Protestant Laymen's Communion breakfast. Earlier, men received Communion at ser held in churches of their various denominations.

A Revised Standard Version of the crypha will appear Sept. 30, on the anniversary of the publication of RSV Bible. The Apocrypha com- s the 14 books of the Old Testa- t which appeared in the Latin Vul- Bible of 1592 which were not in Hebrew Bible, and which are now ded from the Authorized Version.

Nineteen members of the faculty of new Concordia Senior College .), which will open in Ft. Wayne, next fall, were installed recently. college will admit its first class ore than 200 students in Septem-

St. Luke's Episcopal Church near hfield, Va., the oldest Protestant ch building in the United States, dedicated as a national shrine at a ce which was part of the year-long stown celebration. The building erected in 1632.

GERMAN TENT MISSION—Tent missions sponsored by some 15 Protestant missionary societies are becoming increasingly popular in West Germany. Tarpaulin tents in which the evangelistic services are conducted seat about 1,500 persons. Bible studies, discussion periods, services for children, and pastoral counseling of individuals are part of the program provided by the visiting mission teams.

## Among Lutherans

### ring Convention o Be in Minneapolis

he constituting convention of "The rican Lutheran Church" in May 960 will be held in Minneapolis. Minnesota city was chosen as the or the historic organizing session he new two-million-member ch at a two-day meeting in Chi- of the Joint Union Committee he Evangelical, American and d Evangelical Lutheran Churches. e three uniting Churches, which also be joined by the Lutheran Church, are expected to hold final conventions in Minneapolis Paul a few days before the first ntion of the new Church.

the union timetable revised at the ng, April 16-17, it is suggested he uniting Churches meet during eriod May 8-15 in 1960. At that they will adopt final union resolu- make provision to transfer their functions to TALC on Jan. 1, and take action necessary to con- their respective corporations to lete any legal transactions that be required.

Immediately following these sessions, 1,000 delegates, half clergy and half lay, will represent the uniting Churches in the constituting convention of TALC. The delegates will ratify incorporation of the new Church, adopt constitution and by-laws, elect officers and members of boards, and take action to recognize financial commitments certified by the uniting Churches. Also to be adopted at that time will be resolutions applying for membership in the National Lutheran Council, Lutheran World Federation, Canadian Council of Churches, and World Council of Churches.

### New Name for Canada

Another recommendation made at the JUC meeting in Chicago is that the Canadian unit of the new Church be given the privilege of calling itself by a different name than the rest of the Church. As already decided, the Church will function in the United States as "The American Lutheran Church," but its Canadian unit will probably be called the "Evangelical Lutheran Church of Canada." Use of that name in the charter that will be sought from the Government of Canada has been suggested to the Canada Committee on Polity and Organization of the uniting Churches. The Canadian units of the merging bodies objected to the name on the grounds that it was "a geographical designation rather than an ecclesiastical historical name."

The Joint Union Committee replied by recording "its opinion that the difficulty will be obviated by the choice of the Evangelical Lutheran Church of Canada" as the name there. The Canada Committee was also requested to formulate necessary provisions for inclusion in its constitution and by-laws to define its relationship to the new Church.

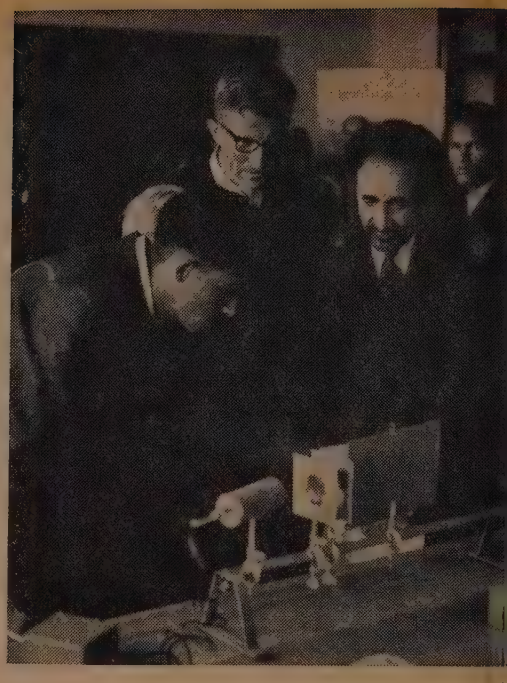
Proposed by-laws for TALC provide for a Canada District, comprising the Dominion of Canada from the Lakehead to the Pacific Coast. It would be one of 19 districts. Under an article of union for the new Church devoted to Canadian Affairs, the Canada District is authorized to continue negotiations with other Lutheran groups in Canada concerning the possibilities of a larger union.

## ULCA Pastor Reinstated

The Rev. Victor K. Wrigley, Lutheran pastor unfrocked for heresy in 1956, has been reinstated as a pastor in good standing of the Northwest Synod, United Lutheran Church in America. Delegates to the synod's annual convention took the action without a dissenting vote after Mr. Wrigley submitted a statement expressing his "honest sorrow and repentance" and an examining committee recommended his readmission into the synod.

Despite his unfrocking, Gethsemane Lutheran church of Brookfield, Wis., a congregation belonging to the synod, had continued to keep Mr. Wrigley as its pastor after his trial and conviction.

Two other synod pastors also were tried for heresy. George P. Crist, Jr., was convicted and unfrocked and has since been engaged in newspaper work at Quincy, Ill. John H. Gerberding, who was acquitted, has been working on a newspaper in Lancaster, Wis., and supplying a pulpit at Montfort, Wis. It was reported he may accept a call to a pastorate.



SELASSIE AT LUTHERAN SCHOOL—His Imperial Majesty, Haile Selassie of Ethiopia inspects the facilities at the Ethiopian Evangelical College in Debre Zeit, Ethiopia, following dedication ceremonies for the new building. With him is Mr. O. Hillesund of the Norwegian Lutheran Mission, a science teacher at the school. The new school was built with Lutheran World Federation contributed funds.

## Mackensen Rejects Plea

A Japanese Lutheran minister reported after a tour of Communist China that he had "failed" to persuade the Rev. Paul J. Mackensen, Jr., of Baltimore, Md., former Lutheran missionary in Tsingtao, to leave the mainland and return home.

The Rev. Shiro Aoyama was a
ber of a 15-man Japanese Chr
delegation which toured China
month. He said he contacted Mr. M
ensen in Shanghai, where the A
can clergyman was released ear
March after five years' imprison
for alleged espionage. Mr. Macke
was told by Communist autho
that he was free to leave the cou
but he said he planned to sta
Shanghai and look for a job
Meanwhile he resigned as a Lutl
missionary.

Mr. Aoyama said he found
Mackensen in good health and
gloomy." He said he was still u
ployed but resisted appeals to r
home, saying the Chinese Red Cr
trying to find him work. Mr. M
ensen is living in a hotel on the
near Shanghai's Central Park, w
the Communists hold all their
portant mass political rallies.

FIRST CONVERT ORDAINED—Satoru Kishii, the first convert of the Japan Mission of the ELC, was recently ordained into the ministry in a ceremony at Shizuoka City, Japan. Also ordained at this first ordination ceremony of our church in Japan since work was begun in 1950 was Mr. Masakazu Kidea who has served as an evangelist for the past five years. Dr. Olaf Hansen, superintendent of the ELC's Japan mission, was the ordinator.

## New Seamen's Center

A new building to house the S
Seamen's Center has been purchas
the corner of Mercer St. and D
Ave. in Seattle. It is expected tha
center, directed by the Rev. H
Siqueland, will move into its
quarters in August. The center's
ent property has been sold to the
of California.

## ner Evangelism Plan

ler the theme, "Christ for a l Like This," ten parishes of the vater Circuit in Northern Minne- vill participate in a new type of mer Evangelism Conference" June July 3.

e staff members of the ELC's ment of evangelism will be on at the conference and each will in one of the parishes. In ad- the Rev. Gordon Rasmussen Olaf College and the Rev. C. th Peisker of the Zion Society rael will occupy pulpits during nference.

phasis at this circuit-wide con- e will be on preaching, with s being held each evening in parish. There will be no parish ion, and very little of the teach- rogram which is a part of the l PTR programs held in parishes ly. A circuit youth rally is being d for Saturday night, June 29, closing rally for all the churches circuit on the last night of the ence. Except for these two events, nference is entirely parish-cen- Cottage prayer meetings and 24- vigils of prayer are planned to le the conference.

nbers of the evangelism depart- staff who will take part are the ing: Conrad M. Thompson, A. nner, G. S. Helgeson, H. O. on, T. W. Tysdal, Allen V. Lee, Opsahl, Oscar E. Engebretson, Harry R. Gregerson.

## Recognized

t year's Luther League symbol The Increasing Christ," done by t Nelson, has received the certifi- f award from the third annual tion of advertising, editorial art, lesigns, sponsored by Twin City and advertisers and is now on y at the Minneapolis Art Insti-

## People

o ELC officials were granted ary doctor's degrees at commence- exercises this spring. **The Rev. d Thompson,** director of evangelism was so honored by Trinity Seminary (UELC) at Dubuque, Ia., and **the Rev. O. H. Hove,** general secretary, by Concordia College, Moorhead, Minn.

**Mrs. Milton Wass,** who was named "Mrs. South Dakota," is an active member of Scandia Church, Centerville, S. Dak., of which the Rev. Frederick Damgaard is the pastor. A mother of three girls, Mrs. Wass teaches the seventh grade in her Sunday school, is a departmental secretary of the local WMF, and has sung in the church choir.

The keys to a new Chevrolet were presented to **the Rev. Harold Larsen** by members of Calvary Church, Tucson, Ariz. The automobile was a farewell gift from the congregation, which Pastor Larsen organized in 1953 and served until moving recently to a new home mission field in Rapid City, S. Dak.

**The Rev. Anton Gerlach** was installed this month as pastor of the ELC parish at Souris, S. Dak. He formerly served a parish in Hadley, Minn.

**Dr. H. A. Stub,** pastor of Immanuel Church, Seattle, Wash., for the past 54 years, was recently honored by being named "Man of Scandinavia" for the year by the Seattle Lucia Festival Committee. The plaque presented to Pastor Stub was made in Stockholm, Sweden.

**The Rev. L. R. Likeness,** who has served Our Saviour's Church, Port Arthur, Ontario, Canada, has resigned to accept a call to Mount Zion Church, Edmonton, Alberta, effective September 1.

**Milton L. Berg,** an architect from Sioux Falls, was recently appointed boys' work director of the South Dakota District Brotherhood, succeeding Howard Payne of Aberdeen. He also serves as Sunday school superintendent of his home congregation, Grace Church in Sioux Falls.

—Beloit Daily News Photo

**ALL-AMERICAN FAMILY—The Ed Hanewall family, active members of Our Savior's Church, Beloit, Wis., have been selected to represent their state in competition for the "All-American Family of 1957." Final contest is being held the first week in June in Miami, Fla. Shown here looking over their farm record book are Mr. and Mrs. Hanewall and their two sons, David 14 (standing), and Peter, 18.**

## Churches

**Reynolds, N. Dak.**—Stjordalen Church will celebrate its 75th anniversary June 21-23 with three former pastors and the son of a former pastor as speakers. Stjordalen was first served by pastors from Hatton, and in 1923 joined St. Olaf and Zion congregations of Reynolds to form the present parish. The Rev. V. G. Gilbertson is pastor.

**Riverside, Calif.**—The new Home Mission church being organized in Riverside by the Rev. J. M. Grimsrud has chosen the name of Hope Lutheran Church.

**Spring Grove, Minn.**—Black Hammer Church, located five miles north of Spring Grove, recently dedicated its renovated church parlors at a service following the morning worship. Cost of the project was $13,000. The Rev. Paul S. Reque is the pastor.

**Spring Green, Wis.**—The ELC congregation in Spring Green, which is served by the Rev. Edwin Barsness, Jr., has had three names in its history. Since May 5 it has been known as Christ Lutheran Church. The first name change took place a number of years ago when the original Big Hollow Lutheran Church became Spring Green Lutheran Church.

**Farmington, Minn.**—In spite of the fire which destroyed one of its two churches only a week before, the Christiania parish celebrated its centennial on May 19. Morning and afternoon services scheduled for the East Church were held instead in the Lutheran Free Church. Evening services were held in the West Church. Speakers included Dr. E. C. Reinertson, president of the Southern Minnesota district, and the Rev. H. T. Braa, former pastor of the parish. The Christiania parish was founded by settlers who came originally from Muskego, Wis. in 1856. The Rev. E. E. Hoff is the present pastor

**Mt. Prospect, Ill.**—A new $22,000 Moller pipe organ was dedicated June 9 by St. Mark's Church, the Rev. H. J. Rasmussen, pastor.

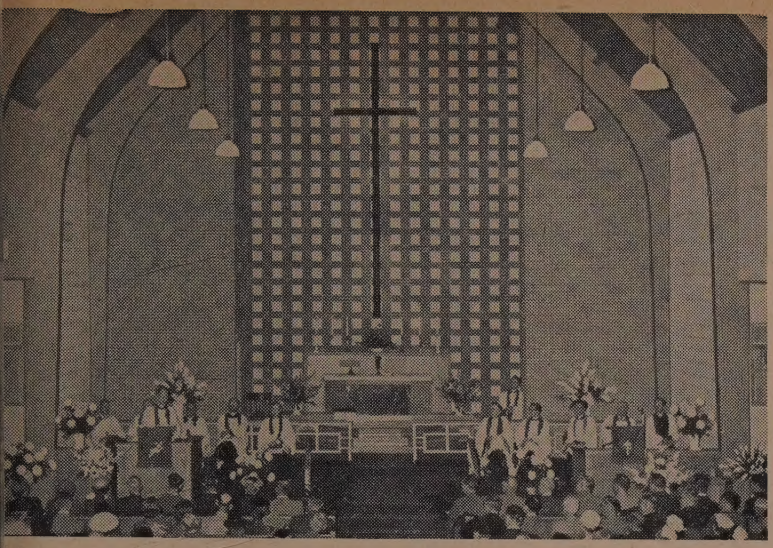
"KING'S COURT"—Worshippers at Richland Church, Richland, Wash., are seen in the "King's Court," the outdoor courtyard of their new educational building and w center. To the right is the "Prince of Peace" worship building and to the left the center and Sunday school rooms. The new construction which was dedicated with a of services this spring is the first phase of a $600,000 building program. The congre was organized in 1944 by the Rev. J. M. Grimsrud. The present pastor is the Rev. Reitan. Present membership of Richland is 1,312 persons.

—Eagle Grove Eagle

CHURCH PLANT DEDICATED—This $300,000 church and parish house were ded last month by Eagle Grove Church, Eagle Grove, Ia., the Rev. K. R. Torvik, past addition to the nave seating 550, there is a small chapel, a social hall, three S school assembly rooms, and 20 class rooms. Thorson, Thorson and Madson of City, Ia. were the architects.

**Morris, Ill.**—Art glass windows in the church and an illuminated cross on the tower were dedicated at Bethlehem Church recently by the Rev. A. L. Abrahamson, a former pastor. The church, of which the Rev. L. G. Hinderaker is pastor, also has voted to purchase adjacent property on which to build an extension of its educational unit.

**Glenville, Minn.**—A former s house has been converted to serve parish house addition of Round P Church. Dr. E. C. Reinertson, pre of the Southern Minnesota district ciated at dedication services on M The new unit of this 91-year-old gregation provides several Su school class rooms, an assembly and a full basement. The Rev. Korsrud is pastor



AS DEDICATION—Dr. F. A. Schiotz, president of the ELC, speaks at the dedication
new church and parish hall of Trinity Church, Clifton, Texas, of which the Rev.
r Gigstad is pastor. The air-conditioned nave seats 530 people. Several neighboring
s who participated in the dedication services are seen in the chancel.

## Obituaries

e Rev. Andrew J. Boe, pastor of
ordia Church, Superior, Wis. for
ast 33 years, died April 11 at the
f 72 years. He had been confined
e hospital since suffering a heart
one month prior to his death.
r Boe was born July 26, 1884 in
d, Ia., the son of the Rev. and
Nels E. Boe. He was graduated
St. Olaf College in 1906 and later
ed a Master's degree from the
rsity of Minnesota. He taught at
orf Junior College from 1907 to
He graduated from the United
h Seminary in 1914 and was or-
d that year before becoming pas-
t Blair, Wis., where he served
he became pastor of Concordia
h in 1924. Pastor Boe had been
mber of the National Guard since
d War I and served as a U. S.
chaplain during World War II.
survived by two sons, the Rev.
Boe of Des Moines, Ia., and the
Rolf Boe of Milan, Minn.

e Rev. Olaf Brevik died April
Austin, Minn. at the age of 77
He was born in Norway October
79 and came to the United States
09. He graduated from Luther
ogical Seminary and was ordained
14. He served parishes at Galves-
Texas; Thompson and Decorah,
nd Ostrander, Minn. He also
d for some time with the division
blind in St. Paul, Minn. He has been retired since 1933. Survivors include his wife, two brothers and two sisters.

**The Rev. E. T. Lundy** died on April 29 at the age of 75 years. Pastor Lundy was graduated from Jewell Lutheran College at Jewell, Iowa and from the Red Wing Seminary, Red Wing, Minnesota, in 1911. In 1912 he was married to Betsy Theodora Bowers at Mt. Horeb, Wis. After his ordination into the ministry in 1912, he served the following parishes: Eureka, Kansas; Corning, Iowa; Armstrong, Iowa; and Mt. Vernon, S. Dak. He retired in 1944 because of illness. Survivors are one son, one grandson, two brothers, and two sisters.

## Announcements

Does anyone have early editions of **Christmas** (1931-41) for sale? Vol. I and Vol. III are especially desired. Write **Lutheran Herald.**

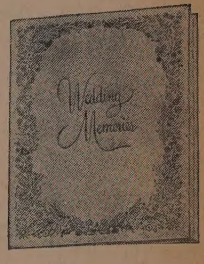
ELC congregations along the North Shore of Lake Superior extend to vacationers a welcome to their services:

Knife River, Knife River, Minn.
Bethlehem, Fourth Ave. and Sixth Street, Two Harbors, Minn.
Our Saviour's, Castle Danger, Minn.
Sychar, Banks and Edison, Silver Bay, Minn.
Zion, Finland School, Finland, Minn.
Zoar, Tofte, Minn.
Lutsen, Lutsen, Minn.
Bethlehem, Grand Marais, Minn.
Trinity, Hovland, Minn.
Our Saviour's, 2nd St. and Cornwall, Port Arthur, Ont., Can.

**Salem Church,** 4 miles south of Fargo, N. Dak., will celebrate its 85th anniversary on June 16. Former pastors and friends of the congregation are invited to participate. Speaker: Dr. J. A. Aasgaard.


## *Books That Treasure Memories*

### Wedding Memories

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## Changes of Address for ELC Pastors

Vern Asleson, State Hospital, Fergus Falls, Minn., 6-3-57

Edwin Bersagel, Dell Rapids, S. Dak., 6-1-57

Herman W. Bly, 2349 Buford Ave., St. Paul 8, Minn., 6-1-57

Benj. Coltvet, Estherville, Iowa, 6-1-57

Lewis Davidson, 2417 Como Ave., St. Paul 8, Minn., 6-1-57

G. O. Evenson, 801 De Mun Ave., St. Louis 5, Mo., 6-1-57

Peter H. Elstad, Eger Luth. Home, 120 Meisner Ave., Staten Island, N. Y., 5-17-57

E. A. Fretheim, 5215 Bloomington, Minneapolis, Minn., 6-1-57

Don R. Hamilton, St. Ansgar, Iowa, 6-1-57

William Hood, Dawson, Minn., 6-9-57

Leonard D. Jacobsen, Mission Lutherienne, Ambovombe, Madagascar, 6-1-57

Clair G. Jennings, Radcliffe, Iowa, 6-1-57

David E. Lee, 528 3rd St. N. E., Faribault, Minn. (temp.), 6-1-57

J. A. Langehough, Sacred Heart, Minn., 6-7-57

David H. Larson, Fairfield, Mont., 6-1-57

H. T. Masted, 815 Broad St., Story City, Iowa, 6-1-57

Jerry E. Moe, 326 45 St., Brooklyn 20, New York, 5-17-57

John N. Ottesen, Luther Mission House, Rajshahi, East Pakistan, 5-22-57

O. L. Olsrud, Almont, N. Dak., 6-1-57

M. A. Olson, Christine, N. Dak., 6-2-57

Tenner Thompson, Jr., 4453 South Austin, Milwaukee 7, Wis., 6-1-57

Erwin Ydstie, Mylo, N. Dak., 6-2-57

# Parish Conservation Service

**(Formerly The Placement Service)**

**The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

120 acre farm in C. Minn. 95 acres under cultivation. Good bldgs., 7 room house; modern barn, silo, etc. Price: $8,500. Terms can be arranged. 516-1A

160 acre farm in Jackson Co., Minn. 7 room modern house; new barn; near Lutheran church. $175 per acre. 516-2A

120 acre farm, 90 acres under cultivation. Excellent bldgs., 7 room house; good barn, dble. garage, granary, etc. (N. Minn.) 516-3A

114 acre farm in C. Minn. 6 room house; modern barn and other bldgs. 516-4A

80 acres of 120 acre farm; fair bldgs., REA, mail and school bus routes. 4½ mi. to town, church and school. Priced reasonably. Lutheran community. 516-5A

187 acre farm in EC Minn. Modern 8 room house; almost new barn; dble. garage. Located on hard surfaced road, on school and mail route. Near Luth. church. 516-6A

### Homes

Well-built, 5 room house in Kent, Wash. near Boeing Plant. Price: $7,800 and $500 down. Balance may be paid at rate of $70 per month plus 6% on unpaid balance. This also includes ½ or 1 acre. 516-7B

### Businesses

Apartment house with 8 apartments; private bath in each. Hot water heat and laundry facilities. Profit about $3,200 annually. 516-8C

Bakery in C Minn. Fully equipped. Good business; good church and school. Lutheran family wanted. 516-9C

Ladies' and children's ready-to-wear store in N. Ia. Lutheran community. 516-10C

Small restaurant in WC Minn. for sale or rent with living qtrs. Fully equipped and modern. Available immediately. 516-11C

Shoe store and repair shop for sale in WC Minn. town of 1,100. Good trade area. Excellent schools and large ELC church. Owner is deceased and widow will sell reasonably and with terms. **516-12C**

## FOR RENT

### Homes

Nice, comfortable room with kitchen privileges, in a Christian home for a working girl or woman. Available June 1, in S. Minneapolis. 516-13B

Modern, 1 and 2 bedroom cabins at a Colorado resort. Write for reservation. Operated by Lutheran couple. 516-14B

## WANTED TO RENT

Seminary student, wife and son, need or 2 bedroom apartment by Sept. 1, furnished or unfurnished. Prefer S. Mp near Luther Seminary, St. Paul. 51

## HELP WANTED

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Matron needed in Home for Aged N. Dak. town. 51

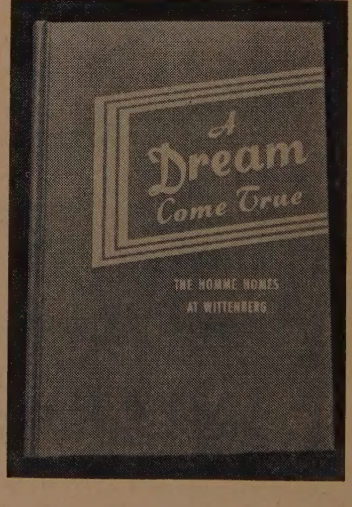
Registered nurses with knowledge of thesia in a Wis. hospital. Good salary liberal benefits; full maintenance at nurses home available. General duty and thesia calls required. 51

Licensed practical nurse and regis nurse at a small nursing home in Wis. 51

Matron in old people's home in NW I New modern bldg. Fine living quarter 51

Full time custodian, age 40-50, for urban Luth. church in Chicago area. A ment for 2 included. 51

By July 1, man and wife to take c of old people's home in Wis. No bed pat must do cooking and janitor work. W good. 51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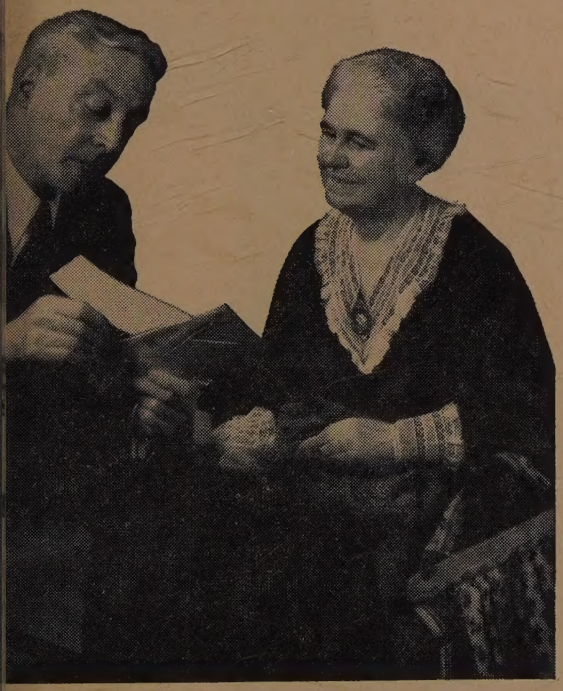

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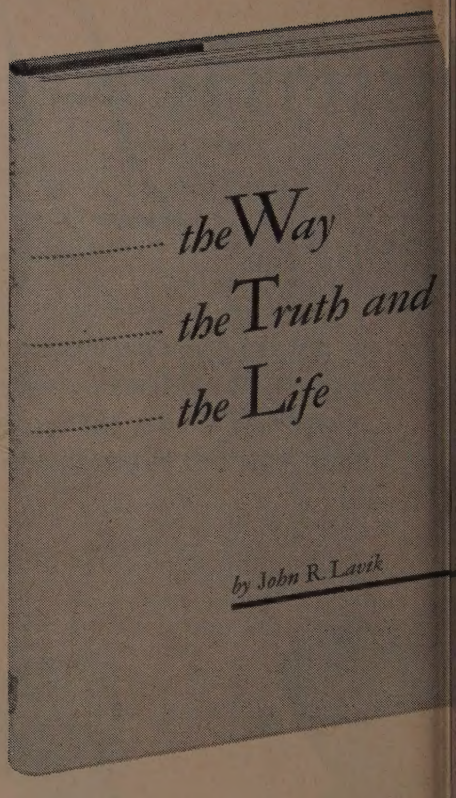


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